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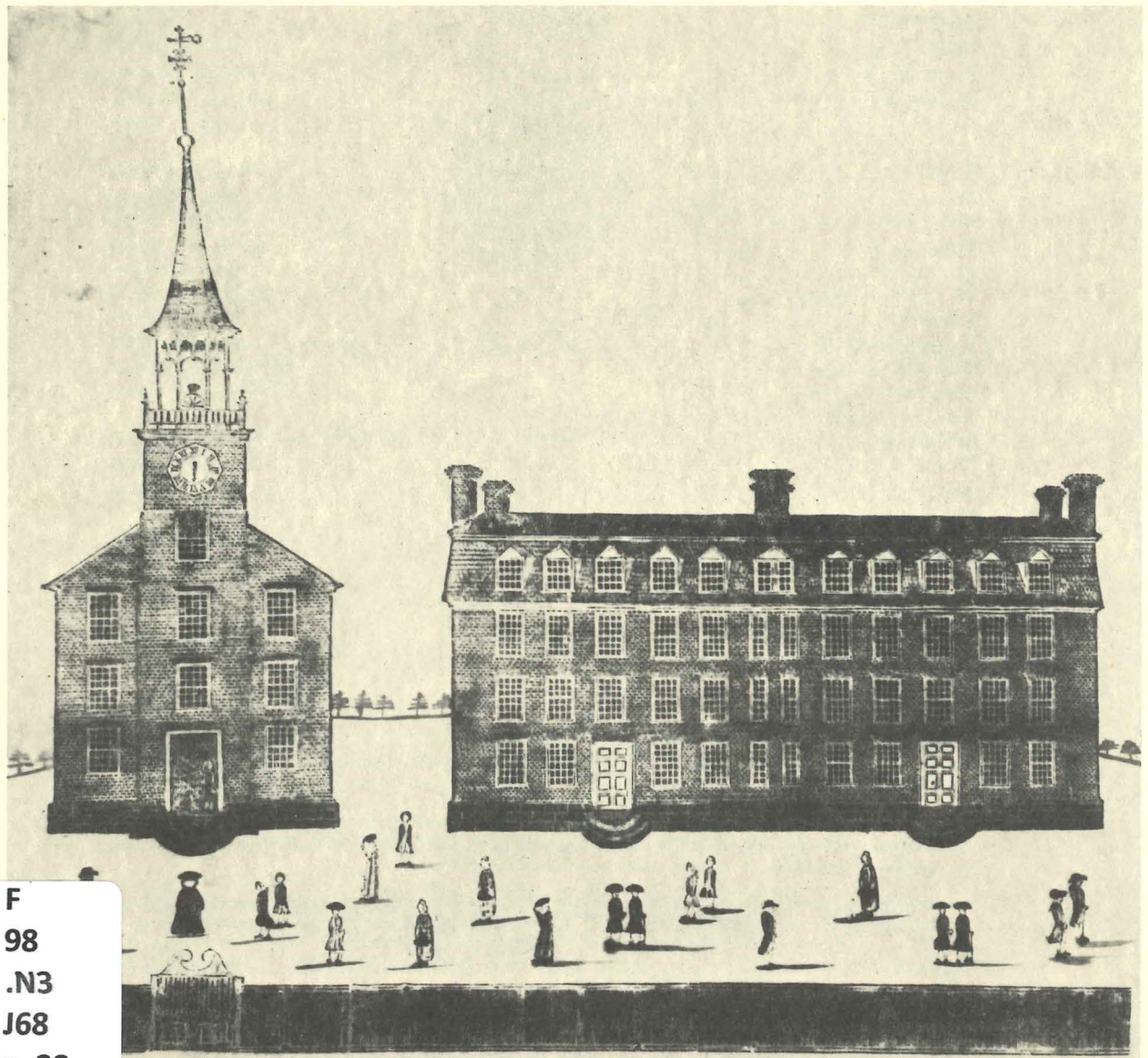
of The New Haven Colony Historical Society



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THE NEW HAVEN COLONY HISTORICAL SOCIETY was founded in 1862 by a representative group of New Haven citizens. As stated in the Constitution adopted by the Society, revised in 1965:

"The object of the Society shall be the collection, preservation and publication of historical and genealogical matter relating to the early settlement and subsequent history, especially of New Haven and its vicinity, and incidentally of other portions of the United States."

The museum and library of the Society are open to the public. There is a fee of $1 to non-members for use of the library; the museum is open free of charge. In addition to the Whitney Avenue building, the Society owns the Pardee-Morris House at 325 Lighthouse Road, Morris Cove, New Haven. Built originally about the middle of the eighteenth century, it was burned during the British invasion in 1779. Rebuilt at once, it incorporates surviving portions of the older structure. The Pardee-Morris House is now restored and furnished appropriately and is open to the public during the summer months.

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Cover: Bowen view of Yale in 1786. (Yale University Archives, Yale University Library)

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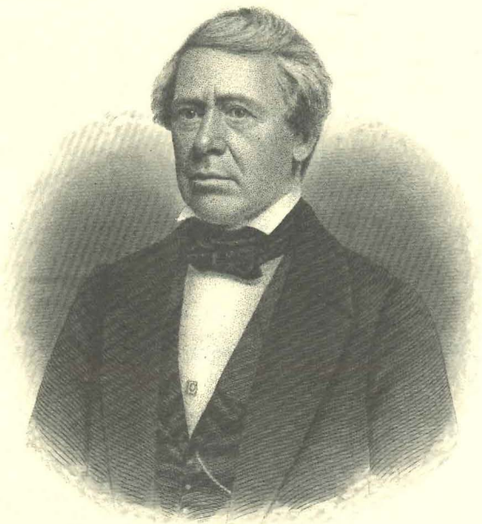


Engd by L.S. Punderson, from a Daguerreotype by S. Peck.

REV. ELEAZAR T. FITCH, D.D.

LIVINGSTON PROFESSOR OF DIVINITY IN YALE COLLEGE.

Eleazar T. Fitch.

(Yale University Archives, Yale University Library)

The Theological Department of Yale College: 1822-58

by John T. Wayland

Yale Divinity School has the rich heritage of the venerable institution out of which it grew. The charter under which the seminary began its work had been won for Yale College in 1745. The freedom of action enjoyed by the faculty in the governance of the affairs of the School had been granted as a result of the efforts of President Timothy Dwight in 1795. Prior to that, in 1755, a Professorship of Divinity had been established.

The School was first called the Theological Department of Yale College. Several major factors were influential in bringing the seminary to birth. Church and State were finally separated in 1818. The course of study of Yale College was becoming increasingly secular at the beginning of the century, whereas prior to the Revolution the curriculum had been classical and theological. Even English language and literature had been neglected. These studies were introduced, along with oriental literature, under President Ezra Stiles. Mathematics had been added to the curriculum during the presidency of Thomas Clap. The natural sciences came under President Timothy Dwight. So the curriculum became a broad base on which special studies should be built. This called for professional schools: law, medicine and divinity. The first few decades of the nineteenth century saw the establishment of many such schools in the country.

Meanwhile the churches were awakened by the revivals of Jonathan Edwards and his successors, and Sunday schools were established. At the beginning of the nineteenth century, ministers were trained by resident pastors and the one professor of divinity at the college. But as the pastors became busier with the increase in religious activity, the training they were able to give became inadequate. Clearly, a professional school was needed.

In 1822 fifteen young men, most of whom were to graduate from Yale College that year, petitioned the faculty that they might be organized into a theological class. This request was recognized and supported in a statement submitted to the Prudential

Committee by the Professor of Divinity of Yale College, Eleazar Thompson Fitch. He pointed out that "the most precious branch of instruction in the estimation of the founders" was training for the ministry. He stated that the "present advanced state of theological instruction" demanded more time and energy than he could give it in addition to his primary duties as pastor and preacher for the College. The College faculty supported the petitions of the students and Professor Fitch with a resolution addressed to the Yale Corporation. The faculty pointed out that the present system of theological instruction was inadequate considering the increasing demands of the public for well trained ministers. They also reviewed the tremendous opportunities apparent to the religious leaders of New England for Christian ministry in the "New West."

After failing to obtain funds from the General Assembly of the State of Connecticut, the faculty appealed to the friends of the College, especially those residing in New Haven. Two definite needs were indicated: establishment of a Theological Department, and enlargement of the Library. New Haven responded generously, and Professors Chauncey Goodrich and Eleazar Fitch signed notes to assure the success of the campaign.

New Haven again sacrificed for the new venture, surrendering the pastor of the First Church to become the Professor of Didactic Theology for the Department. This first professor was Nathaniel W. Taylor, who became the leader of the Department and its four professors. He was the advocate of a modified Calvinism called "The New Haven Theology," which put Yale on the path of progressive orthodoxy, on which road the Divinity School has continued to travel.

The opening of the American West was paramount in the missionary interest of faculty and students; almost one-fourth of the graduates settled there. Illinois and Iowa were especially blessed with Yale men. Thus the school was firmly set on its course of a nationwide ministry.

New Haven, 1820-60

In 1825 the town of New Haven, home of the Theological Department of Yale College, had been incorporated for about forty years, but it had as yet very few of the characteristics of a city. It had no paved streets or sidewalks, no street lights or sewers or running water. The ornamental feature of the place was the elms, which had been planted a number of years before on many of the streets by James Hillhouse. On the Green, a large public square in the center of the city, were situated four churches: First or Center Church (Congregational), in the middle of the square; North Church (Congregational), to the north of First Church; Trinity Church (Protestant Episcopalian), to the south; and the newly built Methodist Church, in the northwest corner. Business had reached out a little along the waterfront on the easterly side, into a section known as the New Township, but otherwise the city was almost entirely confined to the original area of the settlement.

New Haven, though small, was by far the largest town in Connecticut, and after

Boston and Providence, the largest in New England. It was the market town for most of southwestern Connecticut. With Hartford, it was joint capital of the state. Moreover, its population was quite homogeneous. The people were almost wholly of English descent. In 1820 there was said to be one Roman Catholic in town.[1] The rest were largely Congregationalists, with Episcopalians next in importance. Not until 1820 to 1822 were places of worship erected by the Methodists and Baptists.

The pleasure which a college student derived from the rural atmosphere characteristic of New Haven in the first three decades of the last century is recounted in "Sketches of Yale College":

> The air, untainted by the obnoxious exhalations of a large city, partakes of the purity and elasticity of the country. A few minutes' walk in almost any direction brings one to the suburbs. In short, it is possible for any one to enjoy here every advantage—the quiet and social intercourse, the retirement and the general information, the refinement and rural pleasure of the "rus in urbe."[2]

New Haven, like other communities, was changed from a rural town to a small city during the period 1822 to 1858. New Haven had the advantage over Hartford in its foreign commerce, which began to revive after the Revolution. Her Long Wharf, 3,500 feet in length and the product of lotteries, private enterprise and state aid, was finished in 1802, and was the headquarters of an extensive foreign trade.[3] Laws had been enacted making it illegal for one to permit horses and cattle to wander about the town and upon the public Green,[4] and the citizenry were beginning to take pride in the beauty of their city.

In 1818, Chauncey Jerome began the manufacture of brass clocks in Plymouth, Connecticut, and in 1844 he moved to New Haven. His successful business led to the establishment of the New Haven Clock Company. The manufacture of firearms was begun in 1798 by Eli Whitney at Whitneyville, near New Haven. In 1858, this company was absorbed by the Winchester Arms Company. The leading industrial development in New Haven in the earlier part of the period under observation was the building of carriages. The company was first organized for their construction by James Brewster and was later sold to Robert H. Starr and Company.[5] The New Haven Gas Company was chartered in 1847, and 253 public lamps lighted the city. Facilities of transportation were also greatly improved when four railroads began their service in and out of New Haven during this period. The New Haven and Hartford Railroad commenced running cars to Meriden in 1839, and to Hartford in 1840. The first train on the New York and New Haven Railroad ran in August 1848. The first passenger train between New London and New Haven ran July 22, 1852. The Canal Railroad reached Northampton, Massachusetts in 1856.[6]

Census figures for New Haven for the decades 1820 to 1860 were as follows: 1820, 8,327; 1830, 10,678; 1840, 14,370; 1850, 22,529; 1860, 39,267. The homogeneity of population and of religious affiliation which marked the beginning of the period was

Chauncey A. Goodrich, Professor of Homiletics and the Pastoral Charge; and Nathaniel W. Taylor, Dwight Professor of Didactic Theology. (Yale University Archives)

fast vanishing near the close of the era. Where there had been perhaps one Catholic person in the town in 1820, in 1860 three Catholic churches stood in the city. The Protestant group now comprised three Methodist-Episcopal, two Baptist, ten Congregational, one Universalist, and seven Episcopal congregations.[7]

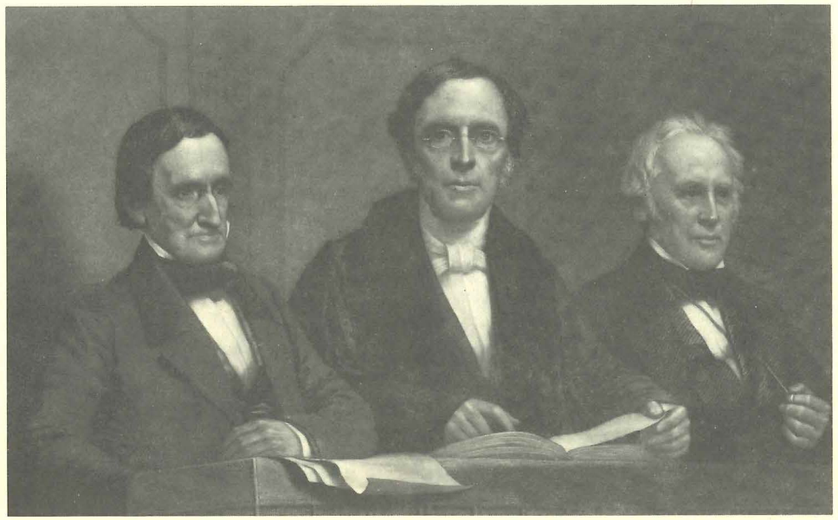
The College Square, 1820-60

The buildings belonging to Yale College were situated on a square adjacent to the northwest side of the Green, and the majority of them faced this public square. The structure which could claim the most venerable history among those standing during the period 1822-58 was built with the funds gained from a lottery granted by the State of Connecticut in 1745. It was constructed of brick, three stories high, and contained thirty-two rooms. A fourth story was added in 1798. At that time it was known as Connecticut Hall, but was later designated as South Middle College. The Old Chapel was begun in 1761 and finished in 1763. Over the audience room was the "philosophical chamber," which was used as a lecture room. With the erection of the Lyceum, the Old Chapel was altered, and the building was called the Athenaeum. In 1782 a brick dining hall was built. Of one story in height, it was located to the rear of the other buildings. After 1819 it was used as a chemical laboratory. In 1803-4 the Lyceum was erected. It contained recitation rooms and accommodations for the professors. Berkeley Hall, later known as North Middle College, was also erected at this time. In 1819 a new dining hall was built, of two stories, with a basement for a kitchen. When the Commons were abandoned in 1843 the principal floor was used for lecture-rooms. In 1822, North College, another dormitory for college students, was built. In 1824 the Chapel, which was the immediate predecessor of Battell Chapel, was erected. Until 1843 the library was kept in the attic of this building. In 1831 the Trumbull Gallery was finished and served as a depository of the works of art of Colonel John Trumbull until the School of Fine Arts building was completed in 1867. The Divinity College, occupied principally by theological students, was erected in 1835 and 1836 and stood near Elm Street on a line with the other college buildings. A library building was commenced in 1842. It contained the books of the College library and those volumes belonging to the Linonia and Brothers' Societies. It was the most pretentious building on the campus during the period under observation. The Graduates' Hall was built in 1852 of Portland freestone, the same material which was used for the library building, and was situated near the northwest corner of the College square. The president's house was erected for President Dwight and was also occupied by President Day. After the latter's resignation in 1846, the structure housed the Analytical Laboratory.

The accommodations provided for the students of the Theological Department during the first years of its history appear to have been exceedingly limited. "The two instructors, Dr. Taylor and Professor Gibbs, with the students, occupied rooms over the . . . College Chapel, where also the lectures and recitations of the school were held."[8] Six rooms were occupied by students. In the *Catalogue of the Faculty and Students of Yale College,*[9] they bear the numbers: 137, 139, 140, 141, 142, 143. Rooms number 139, 142, and 143 appear to have been fitted for two students, the others accommodating only one person. Therefore, until the completion of the Divinity College in 1836, all but nine young men were compelled to live with some family in the City of New Haven. The rent charged of the students for the use of these rooms in the "third loft of the new Chapel" was $30 a year for each of the corner rooms and $25 a year for each of the middle rooms.[10] During the first year in these quarters the students were in great discomfort on account of smoke-filled rooms due to a faulty chimney, and a petition was sent to the Prudential Committee of the President and Fellows.[11] The President and Fellows voted that one-half of the rent for the first two terms of the college year be refunded to these students.[12]

Preparations were begun in January 1835 to erect a Divinity College "to be placed on the ground north of the President's home and in line with the College buildings."[13] This edifice was to house theological students, with no charge being made for room rent, and any unused rooms were to be let to undergraduates at the customary rate charged college students.[14]

The building was very limited in its accommodations, in keeping with the custom of the period. People, in general, were poor. They had few comforts at home and did not expect their children to have them at school. Sanitation had scarcely been thought



Ex-President Jeremiah Day; President Theodore Dwight Woolsey; and Professor Emeritus Benjamin Silliman, on Commencement Day, July 26, 1860. (Yale University Archives)

of for home or institution. Cleanliness was generally neglected and often opposed. "Even bath tubs were opposed on religious grounds, largely because they were thought to encourage self-indulgence and a liking for luxury. The idea of making school buildings attractive was entirely beyond the majority of people. The heating, lighting and ventilation of buildings received scarcely any consideration."[15]

In the erection of the Divinity College no provision was made for lecture rooms. The divinity classes met, as formerly, in a large room called by S.J.M. Merwin the Theological Chamber. It was situated on the second floor at the west end of the Chapel building.[16] This place had been so constructed in 1804, after the removal of the library to the Lyceum. It was occupied by Dr. Dwight during the remainder of his presidency, the room where he gave his instuctions to the senior class in the College. "Here, it is said, on some of the cold days of winter, he would sit in front of the fire-place at the north end of the room, with his back to the students and his feet to the fire, and hold them as glad listeners to his instructions from the ringing of the bell at eleven o'clock till they were called to dinner at one."[17] Later, a single lecture room was provided by means of a slight enlargement of one of the ordinary study rooms designed for students. This room was only eight feet in height, twenty feet long and thirteen feet wide.[18]

There was no area in the Chapel building adapted to the purposes of a library, no

meeting place for the student body, and according to Professor Timothy Dwight, "nothing which could, in any measure, give a home-like character to the daily life of the young men."[19] It was situated in a direct line with the other college buildings and was of a simple design, four stories in height, very much resembling the other dormitories on the campus. This building, therefore, probably contributed very little to the engendering of any school spirit and seems to have been little more than a place for study and for sleep.

Relations between the College and the Town

The citizens of New Haven contributed to the establishment of the Theological Department in Yale College. However, the unofficial relations between some of the inhabitants in the town and the members of Yale College, particularly the undergraduates, were at times antagonistic. Groups of young men of the town and groups of college students at times met in what were tantamount to pitched battles. In one of these encounters a "huge knotty club" was wrested from the leader of the "town boys" by one of the students. "This token of personal courage was preserved . . . and the *Bully Club* was every year, with procession and set form of speech, bestowed upon the newly acknowledged leader."[20] These struggles were particularly frequent from 1820 to 1830, and the town group was usually led by some "hardy tars" from the waterfront. Perhaps these incidents influenced the Society for Christian Research in adding a "Committee on Seamen"[21] to the four committees which were instituted with the inauguration of the society. The largest and most tragic battle between the town and student groups took place on the night of March 17, 1854. In the struggle which ensued several were injured and one of the young men of New Haven was killed. An enraged mob turned a cannon on the college buildings, but fortunately the weapon had been spiked by an alert policeman.[22]

City missionary work was probably hampered, if not made entirely impossible, by these strained relations between the town and the College. It is certain that Yale had very little to do with the outlying districts of the city during the period under observation.[23] Samuel H. Fisher states, in *Two Centuries of Christian Activity at Yale,* that "the idea that students could be of help to townspeople was entirely foreign to that period and is a development almost entirely of the last few decades."[24]

If student religious efforts in the City of New Haven were directed by any organization connected with the student societies, the existent records do not reveal them. Those who officially directed the activities of the members of the Theological Department in Yale College appear to have made no efforts in sponsoring student initiative in this direction. In fact, in accordance with the "Rules and Regulations of the Theological Department,"[25] leadership in religious work on the part of the students was probably discouraged by the regulation that a student was not given a recommendation for an application for a license to preach until the month of May in the final year of study.[26] The avenues of Christian activity which were open to the

students of the Theological Department at this time were, therefore, limited to participation in Sabbath school teaching, or, in a limited number of cases, leadership in a young people's society and personal work in the religious revivals which were relatively frequent during this period in the College and in the town.

Sunday Schools in New Haven and Yale College, 1820-58

The years 1817 to 1860 witnessed a rapid growth of the Sabbath school movement in the United States. The attitude of the churches had changed from one of antagonism to that of sponsoring societies for the moral betterment of the children of the community. At the beginning of the second decade of the nineteenth century, the churches began to take a definite interest in establishing Sabbath schools within their own organizations, and "unions" and "societies" grew rapidly.

The Philadelphia Sunday and Adult School Union, the parent society of the American Sunday School Union, was organized in May 1817 and incorporated in January 1819.[27] The American Sunday School Union was established in Philadelphia on May 25, 1824.[28] This union had as its object "to establish and maintain Sunday Schools, and to publish and circulate moral and religious publications." The first state Sunday school union was organized at Londonderry, New Hampshire, September 9, 1824.[29] Connecticut formed a similar union the following month. This organization numbered "thirty auxiliaries" at the end of its first year of service.[30] Professor Nathaniel W. Taylor was elected president, the Rev. Mr. Lyman Beecher, secretary, and others of the officers were Timothy Dwight of New Haven, the Rev. Mr. Joel Hawes of Hartford, and the Rev. Mr. Samuel Merwin of New Haven. This organization held a general meeting, alternately at New Haven and Hartford, on the Thursday preceding the first Wednesday of May in each year.[31] The objects of the Union were:

> to promote the opening of new, and the increase of old schools within the limits of this State; to form depositories for supplying the schools with suitable books on the lowest terms possible; to stimulate and encourage each other in the instruction of children and others, and to correspond regularly with the American Sunday School Union in Philadelphia.[32]

The report of the Treasurer for the year 1830 states that $371.92 had been devoted to the "Expenses and services of eleven agents visiting and establishing Schools."[33] It was agreed that one who subscribed ten dollars to the Union became a "Life Member" of the organization.[34] Professor Taylor was made such a member through the subscription of "Theological Students in Yale College," and Professor Fitch was similarly honored "by students in Yale College."[35] Professor Taylor was elected president for the first six years of the existence of the organization.[36]

In New Haven, a union Sunday school was established by the Congregational churches in 1822. In 1827 it numbered sixty-two teachers and 404 scholars.[37] In 1825

"Eastern View of the Public Square or Green, in New Haven, Conn.," woodcut by John Warner Barber, 1840. (NHCHS collection)

four Sabbath schools were formed in and around New Haven. A "Baptist Society" had fifteen teachers and eighty pupils in 1827; an "African School" had twenty-six teachers and ninety-two scholars; "Hotchkisstown," eight teachers and fifty-nine pupils; and "Fair-Haven," sixty-three scholars.[38] By 1830 the total number of teachers and scholars in the New Haven area had grown from 965 to 1,252.

In view of the lack of any organization by the students or faculty for the directing of student activity in New Haven churches, the services rendered by the students of the Theological Department appear to have been individual and sporadic. Consequently, records are scanty.There is evidence, however, that some students performed services of this type. Peter Parker taught a "Bible Class" of "twenty-three or twenty-four" young men from November 2, 1831 to August 25, 1833. His scholars appear to have been youths who were connected with the First Church of Christ in New Haven, and who were about sixteen or seventeen years of age.[39]

A small piece of paper has been discovered[40] which bears the caption "Weekly Report of Class No.__ in the African Sabbath School, Aug. 30, 1835," and the name of Samuel G. Buckingham as a teacher of a group of Negro boys. Mr. Buckingham was a student in the Theological Department during the years 1833 to 1836.[41]

On February 6, 1854 the "Young Men's Association of the First Ecclesiastical Society of New Haven" was organized. Its purpose was to afford young men of New Haven an opportunity for social fellowship of a Christian nature. The president of the society was Jonathan L. Jenkins, who was a student in the Theological

Department in Yale College during the years 1852 to 1855.[42] The first annual report of the Association was made in 1855,[43] and Mr. Jenkins recounts the activities enjoyed by the group. These consisted mainly in the use of a library of religious books which had been given to the organization, and in recreational pursuits.

The first Bible class in the annals of Yale College was organized by a group of converts of the revival of religion in the college which occurred in the year 1821. This group was instrumental in bringing about the revival of 1822.[44] There is no evidence that this class survived its college generation. In the year 1830, another Bible class grew out of a similar situation. Some of the students were deeply concerned religiously, and

> on the 21st of November a meeting was held to form an association, to be called the Bible class of Yale College. . . . At an adjourned meeting the whole college assembled in the Chapel . . . and a committee was chosen to confer with the faculty concerning the expediency of introducing the Bible as a regular study of the college.[45]

Professor Goodrich was chosen as the teacher. The class was very well attended and was instrumental in bringing about the revival of 1831.

A Bible class of academic students was established and continued by the efforts of David T. Stoddard, a student of the Theological Department during the years 1840 to 1843. He was also tutor in the academic department for two years, 1840 to 1842.[46] In a letter to an intimate friend, he writes, under the date of February 24, 1841:

> I commenced soon after my arrival here, a Bible class, which has prospered far beyond my hopes. My division room is crowded every Sabbath (say by fifty students), who manifest a serious and inquiring spirit. I trust it is not with them mere curiosity, or a desire to speculate about the truth: but that many of them, at least, have a true love for the Bible. Two of these Bible class scholars have recently indulged a hope, though I have not evidence that is a direct result of their instruction on the Sabbath.[47]

Three sheets of paper among Professor Gibbs's "Correspondence,"[48] each bearing the title "Academic Bible Class," the date and the names and addresses of the students, are evidence that Professor Gibbs conducted a Bible class among the College students during the years 1850 to 1852. On November 1, 1850, his class was composed of seven young men; on February 9, 1851, nine students; and on February 8, 1852, twenty-four students.

Revivals of Religion in Yale College and in New Haven

According to Professor Goodrich, from "the great revival of 1741" to the year 1837, "twenty distinct diffusions of the Holy Spirit" visited Yale College, seventeen of

them in the nineteenth century.[49] The revivals of 1741 were the outgrowth of a spiritual awakening which had occurred in New Haven in the year 1735. The students of Yale College worshipped with the congregation of the First Church of Christ in New Haven at that time. A revival occurred in the Yale College Church in 1757 under the leadership of its pastor, Naphtali Daggett; and another in 1783 under the guidance of President Stiles.

After observing the religious awakening of the churches in New Haven and elsewhere, some of the most concerned of the students, under the leadership of a member of the senior class, one Jeremiah Evarts, were influential in bringing about a revival of religion in 1802. The preaching of President Dwight was efficacious in causing a distinct "diffusion of the Holy Spirit" in 1802. In the winter of 1812-13, Elias Cornelius, a student in the College, became greatly concerned with his sinful state and experienced a notable conversion, and twenty of his fellows, most of whom were of the senior class, "gave evidence of a genuine change of heart." The reading of a tract by a member of the senior class precipitated religious feelings which resulted in a revival in April 1815.[50]

The years from 1820 to 1824 were marked by a revival of religion. Each of the first two "was intimately connected with a powerful work of grace" which had recently commenced in the City of New Haven. As has been noted above, the revival of 1822 came as a result of a Bible class which had been organized by the converts of the 1821 awakening. Concerning the causes and the fruits of the revivals of 1823 and 1824 little is known.[51] However, the total number of converts in these five religious movements must have been considerably more than 150.[52]

Such a long series of "visits of the Holy Spirit among them" made for an attitude of expectancy. The questions regularly in the minds of the most earnest Christians were: What is the state of religion? Is it declining or improving? Will the Lord send his Spirit among us this time? The statement "State of religion much the same as when we last met"[53] often occurs in the minutes of the Church Committee of Yale College. The attitude which was dominant in the Church Committee is also reflected in the following record:

> Sabbath Dec. 21st 1844
>
> How little do we know of the future of the inscrutable ways of Providence? Since we met a few weeks since with our young brethren of the Freshman Class one of them and our number has been taken from us. John D. Lockwood a young man of Superior talents and devoted piety has been called by his Heavenly Father at the very beginning of his course to a higher and happier state of Existence. While this dispensation has cast a gloom over our course and caused all who knew the deceased to mourn, we of the Committee feel it to be a Special Warning to us to labour with our Might while it is called today. May its Author Grant that this Affliction may be the occasion of a rich outpouring of

His special spirit in our midst. Our Friday Evening Meetings have increased in numbers.

Thos. Kennedy
Sc (ty)

In the spring of 1825, there was another and more extensive revival. Professor Goodrich writes:

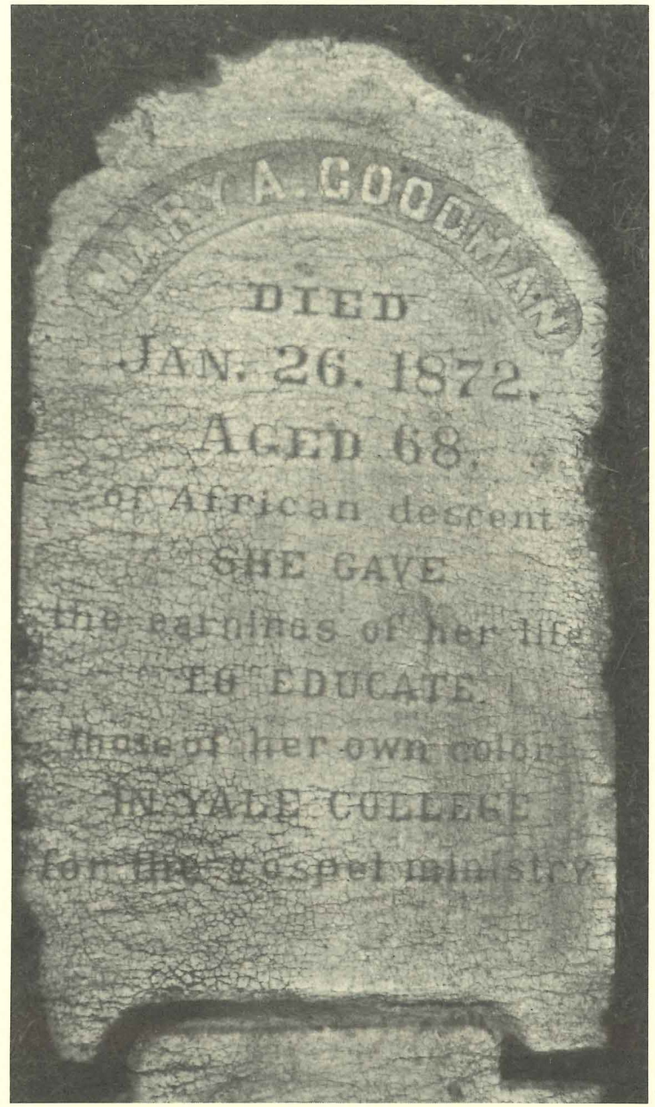
> One who was then a member of the senior class, has since informed me, that the commencement of that better state of feeling in the church, which led to this revival, may be traced to the humble and persevering exertions of a single individual, of but little standing and influence in college. . . . God smiled on his humble labors. Some of the leading members of the church were reclaimed from their backslidings, and a spirit of fervent supplication was given them from on high.[54]

Another revival occurred in 1827, being preceded by an "unusual spirit of prayer, and uncommon zeal in the discharge of Christian duties, on the part of the church."[55] Professor Goodrich comments on this revival as well:

> The year which followed, was one of more than common prevalence of spiritual feeling. That eminent young servant of Christ, James B. Taylor, was then a member of the theological school, and his labors were blessed to the conversion of many souls in New Haven and the neighboring towns. In the spring of 1828, the college was again visited with a revival, of about the same extent as the preceding year.[56]

The revival of 1830-31 was the greatest of all those which occurred during the period under examination. Of this spiritual awakening Professor Fitch writes in a personal letter to a friend:

> There is in the revivals now taking place, a power and extent of divine influence, it appears to me, unexemplified since the primitive age. Christians are deeply humbled, & so burdened at heart for the cultivation of souls that they can not rest till they welcome the last sinner, for whom they pray, as a joyful penitent into the kingdom of their Lord. And sinners in great numbers are escaping for their lives from the city of sin and destruction, without looking back, or tarrying, hasting to the mountain of safety & confidence. . . . Think of more than a hundred in College within five weeks rejoicing in the Savior, and giving, as far as they can do it in so short a time, evidence that they have passed from death to life. The chapel yesterday presented as solemn and deeply affected an assembly, I think as ever I witnessed: and if you could have seen the



Grave of Mary A. Goodman in Grove Street Cemetery. Her estate established a fund for black students at Yale College. (F.B. Kelley photo)

anxious countenance, the falling tear, the various indications of melting hearts that characterized the assembly, you would have said that God the Spirit was with us of a truth. . . .[57]

According to Professor Goodrich, the emotional element was not overdone in this revival:

> Religious meetings were not greatly multiplied during this revival: To the ordinary exercises with which the year commenced, a sermon was added on Sabbath evening; and at first one meeting for inquiry, and afterwards a second, in the course of the week. These meetings rarely exceeded an hour in length. The amount of study during the term, was very little if at all diminished by the revival; and in many instances, there was an immediate and marked improvement in scholarship, among those who were subjects of the work. Much of the success which attended the labors of the brethren, was owing to an uncommon degree of delicacy and tenderness in their intercourse with the unconverted, and of mutual concession and fervent love among themselves. . . . The work has been characterized by perfect decorum, insomuch that even the infidel could not gainsay. Little of animal excitement or mere sympathy has been witnessed.[58]

Professor George P. Fisher states[59] that not less than seventy-four were added to the College Church, and the number of converts in every denomination in the City of New Haven, which also was greatly stirred at this time, was estimated at nine hundred. He also quotes a statement of S.W.S. Dutton, at that time a student in the college:

> Among the theological students whom I remember as having an excellent influence in the conference meetings, and in private conversation, were Albert Hale, . . . Edwin Stevens, . . . Amos Pettengill, Horace Bushnell and William Carter. The four last were Tutors.
>
> But specially worthy of mention were the labors of Professor Goodrich, Dr. Taylor and Dr. Fitch. Professor Goodrich and Dr. Taylor were resorted to by a large number of inquirers for the way of salvation. . . . Dr. Taylor frequently preached in the evening in the Rhetorical Chamber with great solemnity and power. His discourses were admirably adapted to convince of sin, and to lead to repentance and faith. Dr. Fitch's sermons in the Chapel on the Sabbath and at meetings in the city, were wonderful examples of ingenuity, correctness and eloquence.[60]

The revival of 1835 resulted in about fifty conversions in the College. It started from the efforts of a group of five seniors in the Academic Department who met every evening in prayer and increased their number gradually to fifteen as men

Henrietta Edwards Whitney (Mrs. Eli Whitney), ca. 1850. Her volunteer leadership in Center Church led to the development of scholarships for divinity students. (NHCHS photo)

caught their spirit. President Day sent a personal invitation to every member of the College Church to attend a special meeting in the interest of a spiritual awakening. The revival began the following week and continued to the end of the winter term.

The revival of 1835, as well as the less effective ones of 1836 and 1837, aroused some opposition. The annual recurrence of revivals in connection with the day of prayer in February of each year caused much comment by those unsympathetic with these movements.

The minutes as recorded in the Church Committee Records for January 21, 1838 read as follows:

> In consequence of revivals having occurred in this term for several years past successively, the impenitent in many instances are forward to reproach Christians as concerted together to get up a revival again during the present term.

In the year 1841, Elder Jacob Knapp came to New Haven to conduct a six-week evangelistic campaign in the city. The meetings were held in the Baptist Church, and Christians of all denominations, students of Yale College, and Dr. Taylor, attended them.[61] Mr. Knapp took occasion to attack publicly and expose the frequenters of a notorious gambling house in the city, several of whom were students. The young men whose names he had published, thirty-eight in number, banded together to break up his meetings and almost accomplished their purpose on one occasion. According to Elder Knapp, two of the band were afterwards converted, and both of the proprietors of the gambling house became deeply interested in religion.[62]

Inasmuch, however, as a large number of the students were not influenced by Elder Knapp's preaching,[63] the Rev. E.N. Kirk of Boston was invited to conduct evangelistic services in the College Chapel.[64] He and Nathaniel Taylor preached on alternate nights daily for three weeks. Inquiry meetings were held daily, and every evening after supper there were half-hour prayer meetings in the students' rooms. Between seventy-one and seventy-five students were converted as a result of the combined efforts of Knapp, Kirk and Taylor.[65] In contrast to the opposition which he had aroused at the beginning of his labors in the city, it may be noticed that Elder Knapp was presented by the students with a purse of $120 and a testimonial signed by nearly seventy individuals on his departure from New Haven.[66]

David T. Stoddard, who was a tutor in the College, and also a student of the Theological Department in preparation for foreign missionary service, was active in aiding students with their religious problems during this revival. In two letters written to "intimate friends," Mr. Stoddard says that three students came to him for personal conferences with this purpose in mind. He himself appears to have been greatly impressed and most happy with the fruits of the revival.[67]

The next and final revival of the period 1822 to 1858 occurred in 1858, a part of the "Prayer Meeting Revival" which swept the country during 1857 and 1858.[68] Professor Goodrich's influence was largely felt in this religious movement, even as it was in the awakenings of 1825, 1827, 1830-31, and 1835. President Woolsey and George P. Fisher, the successor of Eleazar T. Fitch as Professor of Divinity, were also prominent in the work. No special church services were held. There were early-morning entry prayer groups, and large numbers of students took part in the morning meetings held in Center Church by the townspeople.[69]

It would be most peculiar, considering the importance of such movements in the religious life of the time, and in view of the proximity of these movements, if the revivals which occurred periodically in New Haven and its environs were not of interest and concern to the students of the Theological Department in Yale College. Undoubtedly they took a more prominent part in the support of these awakenings than may be gathered from the existent source materials. The Records of the Society for Christian Research[70] tell of the joy felt by its members at hearing of unusual religious awakenings at Milford, Humphreyville, and Hamden Plains. The students attended some of these revivals, as either witnesses or helpers.[71] That some of the students did preach, even though the laws of the school forbade them to be licensed before their senior year, appears evident from a report of one of the Examining Committees.[72] Responding to a complaint that students "were licensed too early—earlier than in other Seminaries," the Committee found that this had been done so that indigent students could support themselves, and made no recommendation that the condition be altered. The methods used in revivals of a better type were accepted, used and urged upon the students by their professors; a course in "Revivals of Religion" was offered by the school at least beginning with the year 1850-51.[73]

NOTES

1. T.D. Bacon, *Leonard Bacon, A Statesman in the Church,* p. 69.
2. E.P. Belden, *Sketches of Yale College,* p. 69.
3. *New Haven as It Is* (1845), p. 13.
4. *By Laws of the City of New Haven* (January 1822), pp. 10-11.
5. *New Haven as It Is,* pp. 14, 15.
6. *City Guide to New Haven* (J.W. Barber and L.S. Punderson, 1860), p. 33.
7. Ibid., pp. 17-19.
8. George E. Day, "Historical Address," in *Addresses at the Laying of the Corner Stone of the Divinity Hall of the Theological Department of Yale College, Sept. 22, 1869,* p. 12.
9. In the *Catalogue* the address of each student is given opposite his name.
10. Minutes of the President and Fellows, August 24, 1827.
11. This consisted of three manuscript pages.
12. Minutes of the President and Fellows, March 1, 1825.
13. Ibid., January 21, 1835. This site is now occupied by Durfee Hall, the immediate successor (in 1870-71) to the Divinity College.
14. Discrimination of this sort probably did not contribute to the mutual understanding of the two groups.
15. J.F. Messenger, *An Interpretative History of Education,* p. 302.
16. Manuscript notes on Professor Goodrich's course in elocution.
17. W.L. Kingsley, "The Lyceum," in *Yale College, A Sketch of Its History,* vol. 1, p. 466.
18. Manuscript, "Memorial of the Theological Faculty to the President and Fellows" (1867).
19. *Memories of Yale Life and Men,* p. 281.
20. Belden, *Sketches of Yale College,* p. 171.
21. Society for Christian Research, Constitution, By Laws, No. III. For a description of these committees, see pp. 306, 307.
22. *The Riot at New Haven between the Students and the Town Boys* (New Haven, 1854), 47 pp. The riot occurred on the night of March 17, 1854.
23. H.B. Wright in *Two Centuries of Christian Activity at Yale,* James B. Reynolds, Samuel H. Fisher and Henry B. Wright, eds. (1901), p. 82.
24. S.H. Fisher, ibid., p. 255.
25. Manuscript of 12 pages, dated 1833.
26. *Rules and Regulations of the Theological Department in Yale College,* Chapter IV, Statute 6.
27. *Second Report* (1819), p. 49.
28. *The Seventh Report of the Philadelphia Sunday and Adult School Union;* read at their Annual Meeting . . . May 25, 1824, with an account of the formation of the American Sunday School Union (Philadelphia, 1824), 97 pp.
29. *First Report of the American Sunday School Union* (1825), p. 7.
30. Ibid., p. 8.
31. Constitution, in *Annual Report of the Connecticut Sunday School Union* (1827), p. 38.
32. Constitution, Article II, ibid., p. 38.

33. *Annual Report of the Connecticut Sunday School Union* (1830), p. 13.

34. Constitution, Article III, *Annual Report* (1827), p. 38.

35. *Annual Report* (1830), p. 39.

36. *Annual Report* (1827, 1828, 1830).

37. *Annual Report of the Connecticut Sunday School Union* (1827), p. 7.

38. Ibid. The number of teachers in the Fair Haven organization is not given.

39. George B. Stevens, *The Life and Letters of the Rev. and Hon. Peter Parker,* p. 69. The letter to Parker's mother dated August 25, 1833 is quoted in this volume.

40. The fragment was found with similar class reports with the *Third Annual Report of the African Improvement Society of New Haven* (August 1829), 16 pp.

41. *A General Catalogue of the Theological Department in Yale College* (1838), p. 16.

42. *A General Catalogue of the Divinity School in Yale College* (1873), p. 95.

43. (New Haven), 12 pp.

44. C.A. Goodrich, "Revivals of Religion in Yale College," in *American Quarterly Register,* vol. 10 (February 1838), p. 305.

45. Ibid., p. 307.

46. *A Triennial Catalogue of the Theological Department of Yale College* (1844), p. 26.

47. J.P. Thompson, *Memoir of Rev. David Tappan Stoddard,* p. 80.

48. Rare Book Room, Sterling Memorial Library, Yale University.

49. "Revivals of Religion in Yale College," p. 310. Professor Goodrich, who in the introduction to this article gives evidence that he is in a position to speak with authority on this subject, is the chief, and almost the only authority for the history of revivals in Yale College prior to 1838. It was noted in Chapter 3 that Professor Goodrich, more than any other individual, was responsible for these revivals during the period 1817-58.

50. Ibid., pp. 295-302.

51. Ibid., p. 305.

52. This estimate is based upon the numbers for each revival given by Professor Goodrich, ibid., pp. 303-5.

53. Minutes and Records of the Church Committee, February 28, 1847 (manuscript). The personnel of the Church Committee was composed of two students from each undergraduate class in the College. They were later known as "Class Deacons." For a history of their activities, see Reynolds, Fisher and Wright, *Two Centuries of Christian Activity at Yale,* chapter 10, pp. 181-208.

54. Goodrich, pp. 305-6.

55. Ibid., p. 306.

56. Ibid. Professor Wright, in *Two Centuries of Christian Activity at Yale,* p. 81, states that "the revivals of 1820 to 1830 owed much to the active and devoted work of the students in the Theological School." For an account of the revivals of this period he follows Professor Goodrich's account very closely and gives no other authority for this statement.

57. The Reverend Seth Bliss, March 21, 1831 (New Haven), manuscript of 3 pp.

58. Goodrich, p. 308.

59. *A Discourse Commemorative of the History of the Church of Christ in Yale College, during the First Century of Its Existence* (1858), p. 35.

60. Fisher, *Two Centuries of Christian Activity at Yale,* pp. 86, 87.

61. Elder Jacob Knapp, *Autobiography,* p. 115.

62. Ibid., pp. 116-18.

63. This lack of influence was probably due largely to the extremely emotional methods used by him in his work, and the "mean apparel" in which he appeared. See the testimony of a Yale student in *A Statement of Facts in Relation to the Case of Rev. Jacob Knapp,* especially pp. 18-21.

64. D.O. Mears, *Life of Edward Norris Kirk,* p. 155.

65. Elder Knapp, in his *Autobiography,* p. 115, gives the number as seventy-one. The number is given as seventy-five in Mears's *Life of Kirk,* p. 157.

66. Knapp, p. 115.

67. The letters were dated March 1 and April 1, 1841. J.P. Thompson, *Memoir of Rev. David Tappan Stoddard,* pp. 80-82.

68. Daniel Dorchester, *Christianity in the United States,* pp. 693, 694.

69. Wright, *Two Centuries of Christian Activity at Yale,* pp. 93, 94.

70. Society for Christian Research, Records, 1828-1837 (manuscript).

71. April 29, 1828.

72. December 1832, manuscript of 4 pp.

73. The course of study for the Theological Department first appears in the Yale Catalogue in that year, and this subject is one of the group listed.

WHO'S WHO IN THE THEOLOGICAL DEPARTMENT

So many interesting men are mentioned in the accompanying article that brief biographies are included here. All led lives dedicated to religion or education or both, and they were without exception talented and prominent. They also, it will be noted, formed a tight-knit group; they knew one another well, and in some cases they were actually related to one another.

BEECHER, THE REVEREND LYMAN (1775-1863), B.A., Yale, 1797. Presbyterian minister and later first President of Lane Theological Seminary in Cincinnati. Father of the Reverend Henry Ward Beecher, the famous and at times notorious Brooklyn minister, and of Harriet Beecher Stowe, author of *Uncle Tom's Cabin.*

BUCKINGHAM, THE REVEREND SAMUEL GILES (1812-98), B.A., Yale, 1833. Graduated from Yale Divinity School in 1836, Congregational minister in Massachusetts for fifty-seven years. Brother of Governor William A. Buckingham of Connecticut, son-in-law of Professor Nathaniel W. Taylor of Yale and brother-in-law of President Noah Porter of Yale.

CORNELIUS, THE REVEREND ELIAS (1794-1832), B.A., Yale, 1813. After receiving his degree he studied theology under President Timothy Dwight of Yale and the Reverend Lyman Beecher, who was at the time a minister in Litchfield, Connecticut. Ordained in 1817 and a minister and administrator of religious agencies until his early death.

DAGGETT, PROFESSOR NAPHTALI (1727-80),B.A., Yale, 1748; M.A., 1751. Minister; Livingston Professor of Divinity at Yale, 1755-80; Acting President, 1766-77. Took part in the defense of New Haven in 1779 and was captured by the British.

DAY, PRESIDENT JEREMIAH (1773-1867), B.A., Yale, 1795; M.A., 1798. Tutor at Yale, 1798-1801; Professor of Mathematics and Natural Philosophy, 1801-20; Professor of Mental and Moral Philosophy, 1820-46; President, 1817-46 (succeeding President Timothy Dwight); Fellow, 1846-67.

DUTTON, THE REVEREND SAMUEL WILLIAM SOUTHMAYD (1814-66), B.A., Yale, 1833; M.A., 1836. Headmaster of Hopkins Grammar School, 1834-35; Tutor at Yale, 1836-38; theology student at Yale, 1835-38; Minister of North Church in New Haven, 1838-66.

DWIGHT, PRESIDENT TIMOTHY (1752-1817), B.A., Yale, 1769; M.A., 1772. Headmaster of Hopkins Grammar School, 1769-71; Tutor at Yale, 1771-77; army chaplain, 1777-79; Congregational minister, 1783-95; President of Yale and Livingston Professor of Divinity, 1795-1817; member of the group of authors called the "Hartford Wits."

FISHER, DEAN GEORGE PARK (1827-1909), B.A., Brown, 1847; M.A., 1850; graduated from Andover Theological Seminary in 1851. Livingston Professor of Divinity at Yale, 1854-61 (succeeding Professor Eleazar T. Fitch); Professor of Ecclesiastical History, 1861-78; Titus Street Professor of Ecclesiastical History, 1878-1901; Dean of Yale Divinity School, 1895-1901; Professor Emeritus, 1901-09.

FITCH, PROFESSOR ELEAZAR THOMPSON (1791-1871), B.A., Yale, 1810; graduated from Andover Theological Seminary in 1815; M.A., Yale, 1817. Briefly Headmaster of Hopkins

(continued)

Grammar School; Livingston Professor of Divinity at Yale, 1817-52; Acting Professor of Sacred Literature, 1822-24; Lecturer in Homiletics, 1824-61; Professor Emeritus, 1861-71.

GIBBS, PROFESSOR JOSIAH WILLARD (1790-1861), B.A., Yale, 1809; M.A., 1812. Tutor at Yale, 1811-15; Librarian, 1824-43; Lecturer in Biblical Literature, 1824-26; Professor of Sacred Literature, 1826-61.

GOODRICH, PROFESSOR CHAUNCEY ALLEN (1790-1860), B.A., Yale, 1810; M.A., 1813. Tutor at Yale, 1812-14; Professor of Rhetoric and Oratory, 1817-39; Professor of Homiletics and the Pastoral Charge, 1839-60; son-in-law of Noah Webster and himself a noted lexicographer.

HAWES, THE REVEREND JOEL (1789-1867), B.A., Brown, 1813; M.A., 1830. Hartford minister; Fellow of Yale, 1846-67; author.

HILLHOUSE, SENATOR JAMES (1754-1832), B.A., Yale, 1773; M.A., 1776. Treasurer of Yale, 1782-1832; Congressman, 1791-96; Senator, 1796-1810; planter of elm trees and New Haven booster; backer of the Farmington Canal.

JENKINS, THE REVEREND JONATHAN LEAVITT (1830-1913), B.A., Yale, 1851; graduated from Yale Divinity School in 1855. Congregational minister in Massachusetts, Connecticut, and Maine, 1855-1900. Great-grandson of President Ezra Stiles of Yale.

MERWIN, THE REVEREND SAMUEL JOHN MILLS (1819-88), B.A., Yale, 1839; graduated from Yale Divinity School in 1844. Congregational minister in Connecticut and Massachusetts, 1844-80.

PARKER, DOCTOR PETER (1804-88), B.A., Yale, 1831; M.D., 1834. Medical missionary in the Orient; occasional diplomatic assignments culminating in Minister to China, 1855-57; Regent of the Smithsonian Institution, 1868-88.

SILLIMAN, PROFESSOR BENJAMIN (1779-1864), B.A., Yale, 1796; M.A., 1799. Tutor at Yale, 1799-1802; Professor of Chemistry and Natural History, 1802-11; Professor of Chemistry and Mineralogy, 1811-13; Professor of Chemistry, Mineralogy, and Pharmacy, 1813-17; Professor of Chemistry, Mineralogy, Pharmacy, and Geology, 1817-53; Professor Emeritus, 1853-64. Son-in-law of Governor Jonathan Trumbull of Connecticut.

STILES, PRESIDENT EZRA (1727-95), B.A., Yale, 1746; M.A., 1749. Tutor at Yale, 1749-55; Congregational minister in Newport, Rhode Island, 1755-78; President of Yale and Professor of Ecclesiastical History, 1778-95.

STODDARD, THE REVEREND DAVID TAPPAN (1818-57), B.A., Yale, 1838; M.A., 1841. Tutor at Marshall and Middlebury, 1838-39; Tutor at Yale, 1840-42; missionary in Persia, 1843-48, 1851-57.

TAYLOR, PROFESSOR NATHANIEL WILLIAM (1786-1858), B.A., Yale, 1807; M.A., 1811. Minister of First Church of Christ in New Haven, 1812-22; Dwight Professor of Didactic Theology at Yale, 1822-58.

WOOLSEY, PRESIDENT THEODORE DWIGHT (1801-89), B.A., Yale, 1820; M.A., 1823. Tutor at Yale, 1823-25; Professor of the Greek Language and Literature, 1831-51; President, 1846-71; Lecturer on International Law, 1873-77; Fellow, 1871-85.

Tax-Free Life Income Plan Will Benefit Society

A Pooled Income Fund has been established by a local bank, serving as a receptacle for deferred gifts to the New Haven Foundation. Donors contemplating a bequest to the New Haven Foundation for whatever purposes are encouraged to consider instead a capital gift to this Fund, which will yield income to the donor for his or her lifetime before reverting to the Foundation.

A long-time friend of the New Haven Colony Historical Society recently furnished generous future support for the Society in this way, transferring capital to the Pooled Income Fund for the eventual benefit of the Society via the New Haven Foundation. He, meanwhile, enjoys the income, while taking advantage of special tax benefits under current IRS regulations.

These benefits can be explained to anyone interested in helping the Society with a future gift of endowment, by myself or Board members Charles Kingsley and Henry H. Townshend, Jr.

Mrs. Frank C. Hepler
Chairman, Development Committee

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